1: Spier E-4,5 (1925-1926) 1930
(ca. 1860-1900) NR 10 Klamath NR 10

(swi'ĭs) as we have seen are beings that live in the mountains, in river eddies, and in lakes, where they are sought by those in quest of power. Souls are personal and after death go to the land of the dead, No'lĭskăn. The soul leaves only at death; illness is not ascribed to its loss. Ghosts (skuks) wander from the land of the dead where souls have gone. It was not said that ghosts are souls in other guise nor were the ghosts referred to those of particular persons. The juxtaposition is rather like that of our own folk thought. 774 775

One word hoki's means soul, breath, and life. It is intelligible then why one of my informants said that all animals as well as men have souls. It is the quickening of life rather than spiritual personality that is implied by the word. They say of death, hoki no'tana no'lĭskăn, the life leaves for the land of the dead. Its seat is within the heart (staii'nas); outside is the flesh (djolĕ'ks). When the body is cremated, the soul goes to the land of the dead. The flesh is destroyed; the ashes and smoke blown into the air are carried back to earth by rain, to the country of which the body is a part. Everything grows well then. But the soul never returns.[161]

Ghosts return from the land of the dead because they want to live again. They are constantly about seeking to catch someone's soul to take to the land of the dead. (So I was told; but there was never a hint when they told me of curing that sickness is due to loss of the soul.) It makes no difference that one has spirit power, his life may be taken. This is most likely to happen to one in mourning as he sits alone weeping in his house at night, for ghosts usually come at night. Next day he will die. This happens commonly enough; even little boys at play see them and die at once. Shamans can discover this. Whatever they are like in the land of the dead, ghosts that return neither resemble humans exactly nor are they skeletons. Today some people talk without fear with ghosts, formerly they would have died. Possibly my informant meant by this that members of his own Shaker sect or adherents to the Ghost dance cult could talk to them with impunity, but he may have had in mind only the prohibition of the folk-tales against talking to the dead as they are being transformed to living creatures. 775 [753] [761]

[161] Gatschet records an obscure statement which he interprets: "The Maklaks [Klamath] believe that the souls or spirits of the deceased pass into the bodies of living fish; they become inseparably connected with the fish's body and therefore cannot be perceived by Indians under usual circumstances" (1:130). The word used is however skuks, ghost. I received no information of this sort. [114]